

"LO A
VOICE FROM
HEAVEN"

**The Church of God
Evangel**

CLEVELAND, TENN.

GOD'S LOVE

THE SPARROW'S FALL

CLEMMA PEEBLER

A sparrow small, wind-blown and spent,
And swept before the blast,
Eagerly caught a swaying branch;
It felt secure at last.

But strength exhausted proved undone—
Downward fell the bird.
The Father notes "the sparrow's fall,"
This is Jesus' word.

Down below was a nest of leaves,
Which broke the sparrow's fall;
It nestled there, secure and safe,
God cares for them all.

So, though the storm clouds sweep and
howl,
I know that He is nigh,
And holds me close beneath His hand,
Till howling winds pass by.

THE GROUND OF

Are not two sparrows sold for a farthing? and one of them shall
not fall on the ground without your Father. Fear ye not there-
fore, ye are of more value than many sparrows.—Matt. 10:29, 31.

July 15, 1944



MATT. 28:19.

MARK. 16:15

THE
PILLAR

THE
TRUTH

EPH. 2:20

Vol. 35, No. 20

1 TIM. 3:15

NOTES From My LETTERS

By
J. H. WALKER
General Overseer

Hurrah for Florida! During the last nine months they have gained 1,049 members, or a net increase of 516. They have seven new churches, and are building or have built four real nice up-to-date concrete block buildings, and one red tile building, besides cheaper buildings of wood. Florida has come to first place in tithing, from fourth place last year. The camp-grounds have been improved—some four thousand dollars worth of plumbing, a big new stove, a fourteen-foot commercial refrigerator, five nice, new cottages built on the ground this year and many of the others repaired, painted, all the wiring reset on new posts, all of which is greatly appreciated. May the Lord continue to bless in Florida.

I am so glad to report that God is blessing in California. We have just returned from a trip up north. On this trip we set two more churches in order, one in San Francisco and one in Sacramento. Both of these are good promising churches. God is certainly blessing all over the State. We have so many calls that we don't have ministers enough to answer all of them. It seems like in spite of all we can do, we can hardly touch what needs to be done.—John E. Douglas, overseer of California.

Just a word about the district convention at Davis, West Virginia. Every minister on the district was present, and also the Great Overseer, the Holy Spirit. Our deeply appreciated officials from state headquarters, Rev. E. L. Simmons, and son, also Rev. C. E. French, state Y.P.E. and Sunday School superintendent, and Mrs. C. E. French were there. God blessed in a wonderful way, in preaching, singing and offerings. And too, the Davis church did the best job in entertaining the delegates we have ever seen.—Ray Morgan, district overseer.

Error is never so restless as when truth is speaking.

[Page 2]

REQUESTS FOR PRAYER

PRAY FOR:

The Lord to heal and bless my mother; my three nephews overseas.—Stella Barbee, Rt. 1, 118-A, Palatka, Fla.

My husband who is in the army to be healed and safely kept; my brother overseas.—Mrs. Elmer McManns, Bude, Miss.

My son in the Army that God will watch over and safely keep him; God to heal my husband of a breaking out over his body, his feet are sore almost all the time. God to undertake for me.—Mrs. J. W. Thompson, Rt. 1, Brinson, Ga.

God to heal my eyes and head and strengthen my body.—Bertha Pierce, Rt. 1, Tunnel Hill, Ga.

God to give me strength and health; my mother who was paralyzed eight months ago to be healed and saved.—Mrs. Ray Killingsworth, Novice, Tex.

The Lord to heal me of pellagra, I have had it several years.—Mrs. Lena Holderman, Novice, Tex.

My sister, Dollie Thornton, to be healed of heart and nervous trouble, if God doesn't undertake she will not

be here long.—Mrs. John. B. Ryals, Box 35, Surrency, Ga.

God to heal my head and undertake for me spiritually.—Mrs. A. Z. Trammell, Piedmont, Ala.

My mother, Mrs. J. M. Cross, Iron City, Ga., to be healed of sinus trouble, high blood pressure and sugar diabetes, she is in a serious condition and unsaved. She will appreciate encouragement. Me to be healed, I am very nervous, have low blood pressure and sugar on my kidneys; my brother-in-law in England.—Mrs. Clara Wiggins, Iron City, Ga.

My brother who is in a station hospital at Camp Shelby, Miss. If there are any Church of God people around, won't you please visit him? His address is Pvt. Rufus Holloway, 38290921, Sta. Hospital, Ward 53, Camp Shelby, Miss.—Mrs. E. Bennett, Holly Grove, Ark.

God to undertake for a case; the healing of my body; the healing of Sister Ethel Roberts, she has something wrong with her feet, also other afflictions. She and I will appreciate encouragement.—Sister Eva Smith, 1853 Champlain St., Toledo, Ohio.

(Continued on page 15)

NOTICES

To pastors, members and friends of the Church of God, if you know someone whom you wish me to contact at the Sioux Falls Air Base, Sioux Falls, S. Dak., write me—Box 90, Sioux Falls. Location of building used for church, 114 W. 9th St.—Glyndon Logsdon, overseer of the Dakotas.

Tent for Sale

For the benefit of those who are in urgent need of tents, we are running the following announcement:

Gospel tent, brand new, heavy canvas, approximately 30x50 feet, six-foot walls. Tabernacle style. \$445.00 cash. Also residential tents. T. R. Braddy, 216 Valley Ave., S.E., Washington, D. C.

Correction

In the July 1 issue in the article, "Declarations of Independence," by

J. D. Bright, under the caption of the first division, "God's Declaration," the text should have been, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen 3:15.

In the second paragraph, instead of the quotation, "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears," Heb. 12:17, the quotation should have been Heb. 2:17, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

I will appreciate old Evangelists and Lighted Pathways to send the soldier boys.—Irene Shooke, Titus, Ga.

THE CHURCH OF GOD EVANGEL

Christ and the Church

By R. P. Johnson
First Asst. Gen. Overseer

(This is the second of a series of articles that I will submit for publication under the caption of "Christ and the Church." To understand and appreciate this one, will be helpful to you in understanding each succeeding one, which I am convinced the Holy Ghost is urging and inspiring me to write.)

Eph. 5:32, "I speak concerning Christ and the church."

My theme is: *Things that were the chief concern of our Lord must of necessity be the chief concern of the Church.*

In this second article, let us turn to St. John 1:4 for a context: "In him was life, and the life was the light of men." Verse 5, "And the light shineth in darkness and the darkness comprehended it not." Again, in John 9:5 Jesus stated, "As long as I am in the world, I am the light of the world." Another of the chief concerns of our Lord, or one of His great interests, was that of life. He was concerned about life, and the best of life. He was concerned about living upon earth. He lived a peculiar kind of life to that which had been lived by any other human being since the fall of Adam, and that was a life that would be a light unto men. He knew that men would take His teachings and His doctrine in the light of the way He lived, and if His living did not compare favorably with His doctrine or teaching, His mission would end in failure.

Before going away, while in the mount one day preaching that great sermon, He said to His disciples, "Ye are the salt of the earth." Then in Matt. 5:14 He states, "Ye are the light of the world; a city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." These men were to assume the responsibility of being the representatives of our Lord. They were to go forth organizing and establishing churches, and the picture He

draws here is that of a city that is all aglow because of many individual lights, all receiving their power and light from the same source with the same nature.

In John 10:10 Jesus states, "The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life and that they might have it more abundantly." Here is a plain statement from the very source of life, that we might have it, might have it in abundance, and that such a life could not be hid, for it is the light unto men. Just listen, it cannot, it cannot be hid! It is not to be placed under a bushel, but on a candlestick, and by the life we live men are to see our good works and thereby glorify God.

HOW CAN WE HAVE THIS LIFE?

Galatians 2:20 introduces to us the manner in which this life will come in: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." Christ within us means we are shining to those who are without. But before Christ comes in, sin must go out. We must be dead to sin; we must crucify the flesh with its affections and lusts; not merely for our relief from condemnation, but that Christ's life might have free right-of-way and that others might see Him in us—Christ living within, this principle and ideal of His gospel written on our hearts, His passion for others living within us, unselfishness, impartiality, His submission, His obedience, His humility, His determination to see the Father's program through to a successful end, His endurance; yes Christ living within me in the Church. This makes the individual and the Church a light unto the world.

Talk about deep teaching, preaching, etc., there is nothing deeper than Christ, nothing higher than Christ, nothing greater than Christ, nothing better than Christ, for you or me or the Church of the living God.

THE LIFE IN THE CHURCH

The Church cannot be that city on a hill all aglow with the glory of God, with Christ on the outside; neither can any individual member. Our mem-



bers are concerned about winning the favor and cooperation and enjoying the fellowship and good will of orders and organizations, which is good, provided it all be pulsating with the very life of Christ. Christ is the foundation of it and the head of it; and the Spirit of Christ is the chief director of it.

I do not believe that all the evil forces of earth and of hell can stop the Church of God from fulfilling its divinely appointed mission, provided every minister and member will stand for the right kind of life in their own hearts.

2 Cor. 13: 4, 5, "Though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

It is possible to have a bright and shining church, or it is possible to have a reprobate church, depending on the life within. As one who has spent fifteen years as the First Assistant General Overseer of the Church of God, I am convinced that we are making fair progress in the matters of outward adjustments. On the other hand, I am convinced that our usefulness and influence are seriously crippled and hindered because of the life within.

It is a fine thing to have ambitions, provided we are able to humble ourselves and deny ourselves everything

(Continued on page 14)

RELIGION AND THE WORLD

BY THE EDITOR

Do We Have Freedom of Conscience?

The Protestant Voice, in June 9th issue, published the following report:

"WASHINGTON, D. C.—Conscientious objectors have no 're-employment rights' under the Selective Training and Service Act, according to Selective Service officials. This statement from the re-employment provisions of the act is contained in the form of a memorandum issued for the guidance of local boards and re-employment committeemen attached to the boards."

When men are blacklisted for exercise of their religious rights by branches of the Government, one of two things has happened; either religious freedom is denied or the Government becomes the persecutor of the individual for exercising his rights supposedly granted him by the Constitution.

Rome Cried To Be Spared

so she could carry on her political opposition to Protestant Christianity as in South America and elsewhere. The following report may be interesting:

"The report of the British Bible Society declares that 70,000 Orthodox Serbs have been forcibly converted to Romanism, and hundreds of their priests have been murdered. Churches have been burned or otherwise destroyed by the Romanists. In Korea all suspected of harboring seditious thoughts are arrested as 'thought criminals.' All educated people are put in concentration camps; the common people are forced to work in war industries at a wage below living, and if they object they are sent as slave labor to Manchurian farms. 'Remember Valley Forge,' cries *The Voice of Korea* to us Americans." — *Sunday School Times*, June 10.

American Air Men in Russia Talk Religion

"You know," said 24-year-old Lt. Meyer Trachtenberg, of New York City, veteran of thirty-six missions, "you surely get to believe in God on these trips." A group of fliers gathered around the fuselage of a Flying For-

tress nodded agreement.

"You can do more praying in five minutes of a bomb run than in the rest of your lifetime," explained Staff Sergeant Jesse Wade, 21, of Morgantown, Va.

"This business of flying," said Lt. Jay Marlowe, of Lexington, Ky., "will make a Christian of you just about as fast as anything can."

Avenging Honor

The honor of our nation, our army, and that of each soldier as an individual is at stake in this war. Our commanders and soldiers of all branches, we may rest assured, will not fail to give every account of themselves, to protect our rights, and to retain our honor as a nation and fighting forces. Men of war hate dishonor. Even so Christ "despised the shame of the cross," but He was forced to endure it, to protect His honor and the rights of those whom He had come to redeem. Their future, their well-being, their rights and salvation all depended on Him: therefore, true to His God, His honor, and the creation, He suffered without the gates, bearing our sin and reproach.

Church School Decile

Dr. Clarence H. Benson, of Chicago, founder of the Evangelical Teacher Training Association, speaking before the National Convention of the Evangelicals at Columbus, Ohio, April 12-17, stated that "Seventy per cent of all children in the United States get no religious instruction." He further stated that the Sunday School reached its peak at the turn of the century and has decreased steadily since. Commenting further, he said, "Seventy-five per cent of all church members are recruited from Sunday Schools." "At the present rate of decile," he asserted, "Presbyterian Sunday Schools will be extinct in fifteen years; Protestant Episcopal Sunday Schools, in eleven years. Church membership in these denominations will be reduced by half," he said, adding that this was typical in all major denominations. The single exception is the Lutheran Church, which has increased one per cent.

Canadian Bill No. 37

In South America we have the Catholic opposition toward Protestant missionaries being sent there. The *Prairie Pastor*, writing relative to a bill now before the Canadian Parliament, states that, "An amendment which is now before the Canadian Parliament contains the most dangerous threat to our liberties. It is absolutely non-British and non-Christian, and is freighted with every possibility of persecution." According to this MacInnis amendment, "it would be unlawful for anyone to print or circulate any book, letter or document, or give utterance in public to any statement or words 'containing any material, report or statement of a nature intended or likely to expose any person or body of persons belonging to a certain race or professing a certain creed, to hatred, contempt, discrimination, ridicule, insult or injury on account of such race or creed, thereby tending to create disharmony, unrest or disorder among the people.'"

Regardless of who introduces this bill into parliament, it is manifestly evident that Rome is back of it. The Catholic Church is proverbially clever for her ability to get someone outside her constituency to enforce her subtleties. According to this amendment, if indeed it becomes law, this very comment we are now writing could make us liable to a fine of \$200 or to a jail term of two months. We would sound this warning that sleeping saints may work while it is day.

It is possible that some of the scenes and persecutions of the Dark Ages may again be re-enacted and burst with fury upon us who are Protestants.

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THE CHURCH OF GOD EVANGEL

The Ministry Gifts of Christ

E. C. CLARK

EVANGELISTS

The Giver is still Christ, and the purpose remains as it was; for the perfecting of the saints, for the work of the ministry and the edifying of the body of Christ. Like the ministries of the apostle and the prophet, the evangelist was not only the gift of Christ to His body, the Church, but was also one filled with the Holy Ghost, that his ministry might stand not in the wisdom of men but in the power of God. Little mention is made of "evangelists" in the New Testament, and what is known must be learned from those references in Acts 21:8; Eph. 4:11; 2 Tim. 4:5. "Evangelists" comes from the Greek word "*euangelistes*," which means a bringer of good tidings. The root word "*angellos*" is the word which translates "*angel*"; the evangelist is, therefore, a messenger of good tidings, or of glad tidings, Luke 1:19; Acts 13:32; Rom. 10:15. "*Euangeliazō*," a kindred word, means to bring good news, to announce glad tidings of any kind of good news, 1 Sam. 31:9; 2 Sam. 1:20; 1 Chron. 10:9, and of the joyful tidings of God's kindness, Psalm 39; to instruct men in the glad tidings of salvation, Luke 9:6; 20:1; Acts 14:7; Rom. 15:20; 1 Cor. 1:17; 9:16, 18; to bring glad tidings of Jesus the Messiah, Gal. 1:8; 4:13; Rom. 1:15, and many such references throughout the New Testament. Jesus was the model evangelist, who announced the kingdom of God and His own death on the cross to save sinners. Matt. 4:17, 23; 9:35; Luke 19:10; Matt. 16:21; 17:1; 26:28.

Philip, one of the seven (Acts 6:4), is found doing evangelistic work in Samaria (Acts 8:5), and who is also referred to as "Philip the evangelist" in Acts 21:8, and from whom we learn that the evangelist should have a burning zeal to win the lost to Christ. From 2 Tim. 4:5 we learn that the bishop may also exercise the highly valuable ministry of evangelism, which also distinguishes "evangelistic work" from that of the overseership or ordinary preaching. In reference to Eph. 4:11, we must see in the "evangelist" a continued outflowing of the ministry of Christ. The work of the evangelist is highly distinguished from other ministries mentioned

there, in that it is mentioned at all.

HIS MESSAGE

1. The highest opinion and estimate of the evangelist is that his message and ministry center in the cross of Christ whereupon He died for the sins of the whole world. Therefore, the evangelist spends his time and talents in proclaiming to the unsaved the "glad tidings" of the cross, or salvation springing from the atonement of the cross. The evangelist has the crowning ministry of all those mentioned as a work of the ministry in connection with the work of redemption through Christ. He wins the lost unto Christ, while the pastor or shepherd has the care of them after they are won. Many ministers who are successful evangelists have made the grave mistake of wishing to settle down and pastor a church, that he may enjoy more of the ordinary satisfaction of married life. Those who do it, will realize later that the flame of evangelistic fire has died out and that they have sacrificed the finer and more glorious ministry of winning souls for a more secular position. Abide in Christ and His calling, is my advice to those of you who have the call to the field and labors of evangelism. Later in life you will lament that you have not allowed the Spirit to dictate what you shall do rather than to decide for yourself, only to learn that you have made a serious mistake.

Though the office of the apostle was of a higher and more striking order, we may not overlook the fact that they were actually the first evangelists. While the evangelist is later referred to as separate from the apostle, it remains that "the glad tidings" of the cross was also first proclaimed by the apostles, along with their work of giving witness unto the resurrection of Christ. As the number of ministers was increased, it pleased the Head of the Church to divide the ministries as He willed. It was still, however, Christ who gave and who was "all and in all."

The evangelists in the early period of the Church were much the same as today; they were men gifted for their work with a passion for winning souls, and who went about over the country preaching Christ, oftentimes in new

fields, and also in communities where there were churches already organized. The evangelist seemed to lack the power and in some sense the ability to organize and lead churches, at least in the light of Philip's ministry at Samaria this is indicated. The work of the evangelist in new fields paves the way for the work of the pastor and the teachers of the gospel. His ministry appeals greatly to the emotions of the individual. We are not to say that the evangelist may not, however, develop into a teacher or even an overseer. In fact, the contrary is shown in 2 Tim. 4:5, where the bishop who is required "to be apt to teach" is had in reference.

MEEKNESS REQUIRED

2. A mistake that the evangelist sometimes makes is to think, when called to a church for a revival, that he must "get 'em told" or that he is responsible to "line up the saints." If this is attempted, oftentimes he will spoil his efforts at revival. Christ preached with love will bring the saints who are out of line into harmony; while Christ deals with sinners, He will also deal with His sinning saints.

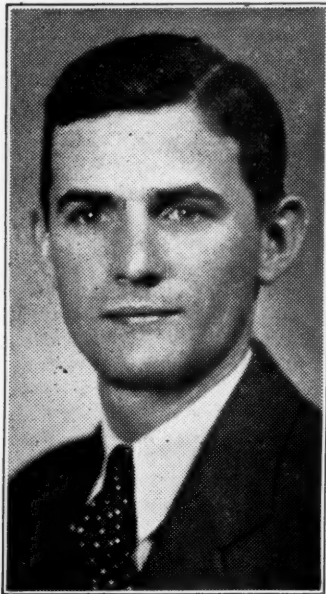
The evangelist should avoid cheap, shoddy advertising, such as "cyclone" so and so, "whirl-wind" so and so; this gloating, personal reference is shameful as a servant of Christ. Such magnifies the flesh and the individual, and minimizes Christ; and as equally bad, it contributes to failure, and is protested by the saint who has godly reverence and perception. Meekness is of great value to any minister.

The evangelist of today, who no longer trusts God for his own healing, and who may actually no longer be required to trust God for healing, has fallen from the high scriptural standard set by Philip in Acts 8. Healing should be and is scripturally a part of any man's ministry. Don't misunderstand me, but I bear you a message from God; I do not wish to be critical. Healings glorify God and magnify Christ; they lift and edify those who experience or know of them; they draw souls unto Christ and show His munificent blessings and power.

HIS WORK

3. His work is on the outside of the church; he must ever seek to win the lost sinner to Christ. Many evangelists have made serious mistakes in trying to pastor churches. Some men who are flaming evangelists are very poor pastors.

(Continued on page 14)



Text: James 1:26, "If any man (or woman) among you SEEM to be religious, and BRIDLETH not his (or her) TONGUE, but deceiveth his (or her) own heart, this man's (or woman's) religion is VAIN."

We have before us at this time a very vital message. Many times it is often passed up lightly. It should be considered in the light of the Scriptures.

There is a number of scriptures that we all like to adhere to; well, it just seems like a fancy to some of us. James says, "For whosoever shall keep the whole law, and yet OFFEND in ONE point, he is guilty of ALL." Hence, the inference is that we must adhere strictly to the entire Word of God. So many times we say that the Lord gave us the ESSENTIAL things that we need to obey in the Word of God, called the Bible.

Often we are like a person looking in the mirror. First we realize what we look like, but on leaving the glass we just don't remember all as it exactly is. The church member sees as he should while the message is going forth, but on leaving the meeting, he often forgets the picture that God allowed to be painted to him.

This little message on the TONGUE is a serious thought. You may say, "Oh, we know what to do. Then, too, we can read." Friends, that is not the spirit to have about the matter. If we are going to obey the Lord in some respects, we should obey Him in all

An Unruly Tongue

W. H. Compton

that He commands. I think I am discussing one of the fundamental teachings of the Bible now.

Think on our text just for a few moments: "If any (regardless) man (or woman) among you SEEM to be religious (note, if any SEEM to be religious. Don't you remember in Prov. 14:12, "There is a way which SEEMETH RIGHT unto a man (or woman), but the end thereof are the ways of death"? Here you will see that a number of people can have a SEEM-RIGHT RELIGION), and BRIDLETH not his (or her) TONGUE (friends, how about you and me, can we conquer our tongues? If we cannot our religion is VAIN. Then at that we can SEEM right), but deceiveth his (or her) own heart (think of this: if we can't control our TONGUES our religion is vain, and we are also DECEIVED), this man's (or woman's) religion is VAIN."

We can shout as high as Jacob's ladder and disobey this message and not go any farther when the catching away takes place than we are unless we jump. The Bible teaches that you and I should study the Word of God and rightly divide it. Then, too, we are to search the Scriptures, to see where we stand. John says for us to try the spirits, because the devil is able to transform himself into an angel of light and deceive. He will deceive the saints of God if possible. So it will keep us on the lookout all the time to be safe. It's better to be sure than sorry.

So many people say that they are living humble. I know that we can, but do we do it? We like to stress other scriptures and I thought a little mixture would do us good.

Perhaps when you noticed this sermon and its subject, you said, "Well, what kind of a sermon is this?" Let's read James 3:5-8: "Even so the TONGUE is a LITTLE member, and

BOASTETH great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, and world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of HELL. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the TONGUE can NO MAN TAME; it IS an UNRULY EVIL, FULL OF DEADLY POISON." Now, my unseen audience, you can readily see what the tongue is, according to God Himself. Why don't we watch it more than what we do? Many times we have spoken and then we would say, "Why did I say that?" We should put into practice the old slogan we used to hear, that is, "Think twice before you speak once."

James says, "The tongue can no man tame." God can't do much about it, the way a number of church members act. This action is vivid, too, to the world.

I would rather have a number of things going on in my church that I could mention here, than to have a TATTLER, GOSSIPER, LIAR, etc. Naturally, this is by the TONGUE. You may be able to catch some things but it is hard to catch a forked TONGUE, especially one that is on fire of HELL.

Quite often we say, "Catch the tobacco user, and the dram drinker, and the smoker, and the show goer, and those who go to other amusements," that we could mention here but space won't permit. But that person with so much TONGUE is turned loose everywhere. This type of a person reminds me of the three hundred foxes turned loose with firebrands on their tails, going here and there setting the fields on fire. That is the way a person will do that has a bad tongue. Many who want to be so blameless, are guilty of this sin. You have seen those folk who are "more holier than thou." Well,

they are adapted to this "tongue sin" more than others are, a greater number of times.

Many times there are things here and there in the churches. One will say this and that caused it, etc. But with the news and the music a pastor hears he could really cause a thunderbolt to go through his church if he wanted to. That is, he knows practically all the things that are going on. One will tell it his way and the other his way, etc. Naturally, every one is right in his own eyes. "Right or wrong, good or bad, I am right," they say.

We love to talk about the Spirit of the Lord, etc., but if a number of folk could talk in the UNKNOWN tongue all the time it would make it easier on some of the others. I am by the tongue like the fellow was by the whiskey. He said whiskey is not so bad if it doesn't control the drinker. That is the way it is by the tongue. If you can control your tongue you are all right, but if it controls you then you need to go to the workshop, because there needs to be some adjusting. My father-in-law used to say he knew a person who could not stand to know anything if he could not tell it. He said his chest hurt until he spilled it here and there. These days you may tell something and the next time you hear it you don't recognize it as being your original story. Did you know that exaggeration is lying?

Some church members are trying so hard to help other fellows live their lives until they have no time to watch for themselves. What I mean by this is, they don't care about the other fellow getting along very good, but they want to tell the other fellow how the other fellow ought to live. This group is forever and eternally causing trouble here and there. This reminds me of the fellow who got a message for some one from the Lord, and when he went to deliver it the person was not at home. When asked what the reply was, he said, "They were not there." Friends, if God sends me to tell you something you will be there when I get there, otherwise the Lord would not know His business. But this causes gossip and more gossip all the time.

We must be careful how we use the tongue. Especially should we guard against this sin today, as it seems to be worse than ever before. Prov. 11:13 says, "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." How many people do we have of this type? Instead of

concealing the matter, we turn the commandment around and reveal the things. Matt. 12:34-37, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Anyone that has a run-away tongue certainly is in a bad condition. They can always tell you when you are wrong and how close you came in being correct. Of course, they are always perfect. A tattler (tongue) can always mix enough truth in anything to make it appear to be O.K.

1 Peter 4:15, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a BUSYBODY in OTHER MEN'S MATTERS." I just wonder why folk don't attend to their own business? 1 Tim. 5:13, "And withal they LEARN to be IDLE, WANDERING about from HOUSE TO HOUSE; and not only IDLE, but TATTLERS also, and BUSYBODIES, speaking things which they OUGHT not." How many times is it said, "Treat others as you would have them treat you"? Well, why don't we do that? No one wants to be gigged in the back, does he? That is the way the game is played though.

Prov. 6:16, 19, "These six things doth the Lord hate: yea, seven are an abomination unto him: . . . A false witness that speaketh lies, and HE (or she) that SOWETH DISCORD AMONG BRETHREN (or sisters)." Many times we say that it is an abomination for women to wear men's clothing, etc. Well, it is an abomination for men or women to sow discord, etc. No wonder James 2:10 says, "For whosoever shall keep the whole law, and yet offend in one point, he (or she) is guilty of ALL." Many times people will strain at a gnat and just swallow one camel after another.

Did you ever think of this? Prov. 26:20, "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Prov. 29:11, "A fool uttereth all his (or her) mind: but a wise man (or woman) keepeth it in till afterwards." Solomon says, in Eccl. 10:11, "Surely the serpent will bite without enchantment; and a BABBLER is no better." Prov. 20:3, "It is an honour for a man (or

woman) to cease from strife: but every fool will be meddling." 2 Thess. 3:11, "We hear that there are some which walk among you disorderly, working not at all but are busybodies."

The tongue is a member of the body that is a sign to the world as to whether one is a real child of God or not. You may say, "There are not many real Christians then." Well, you know what James said. If there is some one who seems religious, and can't bridle his tongue, this person's religion is VAIN.

James 4:11, "Speak not evil one of another, brethren." If people would get away from that thing that causes so much trouble, what a happy time we could have in this world. If people can have salvation and do these things, I wonder how we are going to have much peace in heaven tattling so much. You may say, "There will not be any of that there." Surely if we can have the Spirit of God here and be ready to go as we say, then surely we could do the same thing in the glory world. Friends, it is impossible to get to heaven and carry on in this manner. Let me say here, too, that we can't get by down here doing it either. Those who do it just merely have a form and a fashion that just seems right. Holy Ghost salvation does not act like that. People who are just born again, not to speak of being sanctified and baptized with the Holy Ghost, can't use their tongues as many do, and keep salvation.

The Lord bless you is our prayer. Amen.

Great Home-Coming in Albemarle, N. C.

We had a home-coming here in April and raised nearly \$1,000. Isn't that wonderful! The church here had previously raised \$1,000 on the church indebtedness. Now the church is free of debt, besides having money in the bank. As for our pastor, Brother Roscoe Conner, we think he is one of the best. This is his first year here in Albemarle, and since he's been here we've bought new modern church pews and pulpit, painted the church inside, built a new platform, sanded and painted the floor, bought new stage curtains, besides purchasing a nice-sized tent. I think Brother Connor deserves a hand from everyone, because it is through his tireless efforts that we've accomplished so much here. Pray for us.—Mildred Austlin, church news reporter.

The Agents of the NEW BIRTH

D. C. Barnes

The second of a three-article series on a practical and theological interpretation of Jesus' conversation with Nicodemus.

In the preceding issue an attempt was made to confirm the rationality of the new birth. It was largely devoted to the practical side of the question, irrespective of its theological nature. We must not omit, however, the latter aspect; otherwise, we shall fall short of the ultimate truth of this great doctrine.

While it is no doubt true that many, perhaps the majority of Evangelical readers, have already formed some sort of doctrinal opinion concerning the new birth, I shall ask each of you at least to consider with thought the position I now hold. I say "now hold" because a very sincere study of the matter compelled me to change the views I formerly held. But if you will agree to follow me through my entire series, I will give you a public invitation to sit as my critic and judge the consistency of my argument.

DEFINITION

To bring about the new birth God employs certain means by which the experience is made possible. That is, certain forces act upon the individual to make him aware of a heartfelt relationship with God. Since the word "agent" can be defined as "that which acts" I have chosen to refer to these active forces as "agents." Jesus, in His conversation with Nicodemus, names these agents as "Spirit" and "water."

There is, of course, little occasion to question the meaning of the word "Spirit," but I find plenty of room for differences of opinion in the term "water." It appears to me, however, that some common understanding of even this term should be entirely possible. After all, the truth must be the goal of every sincere Christian. We can never be truly honest until we have

become more interested in rational facts than in wishful thinking, more concerned about "thought consistency" than about personal opinion. I am convinced that it is upon such principles that my former opinion in this matter is no longer my present belief.

THE AREA OF CONFLICT

The passage over which so much dispute has arisen is found in John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of WATER and of the SPIRIT, he cannot enter the kingdom of God." As to what the word "Spirit" means there is no difference, at least no essential difference. The conflict arises concerning the meaning of the word "water." It is at this point where so many differences arise. Some believe that the word "water" refers to "water baptism." I have never held to this position due to its inconsistencies so evident at first appearance. Others believe that the word "water" refers to the "physical, fleshly, parental birth." This happens to be the position formerly held by the writer, to which he no longer holds, for various reasons. There is no doubt however, but what my strongest opposition will come from the advocates of the very theory I have forsaken; therefore, I shall omit in this article all discussion of the "water baptism" view in order to concentrate against the argument for "natural birth."

THE CONVERSATION BETWEEN JESUS AND NICODEMUS

John 3:1-13.

To conserve space we must extract only the principal verses of this conversation; nevertheless, a thought relationship established among these verses will pleasantly afford an acceptable interpretation.

V. 3. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be BORN AGAIN, he cannot see the KINGDOM OF GOD."



This third verse plainly declares that in order to see the *kingdom of God* one must be *born again*. In other words, there is a requirement which a man must meet before he can see the kingdom of God, and that requirement is nothing less than the new birth. A man must be *BORN AGAIN* to see the *kingdom of God*.

Of course, this was a new and strange doctrine to Nicodemus, who, with his natural mind, could conceive of only one possible birth. Due to his lack of understanding, Nicodemus asks some questions that he might know about "being born again."

V. 4. "Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

In this verse Nicodemus has asked the Lord to explain to him what He means by the expression "born again." He wanted to know how a man could be born when he is old; that is, born again. Briefly, here is how Nicodemus reasoned: Since a man has to be *born again* to see the *kingdom of God*, now I want you to tell me of what this *new birth* consists. And Jesus does exactly this in His reply. (Be sure you notice the thought-connection.)

V. 5. "Jesus answered, Verily, verily, I say unto thee, Except a man be BORN OF WATER AND OF THE SPIRIT, he cannot enter the KINGDOM OF GOD."

Now come on, my friend, did you not notice the parallelism (resemblance) between the two statements Jesus made to Nicodemus? In case you did not see it, I will, for your convenience, try to make it evident by the follow-

ing:

VERSE 3

Verily, verily, I say unto thee, Except a man be BORN AGAIN he cannot see the kingdom of God.

VERSE 5

Verily, verily, I say unto thee, Except a man be BORN OF WATER AND OF THE SPIRIT he cannot enter the kingdom of God.

Is it not clear from the above form that what Jesus called in verse three "being born again" He called in verse five "being born of water and of the Spirit"? In the former (V. 3) Jesus just simply mentioned the *fact* of the new birth; in the latter (V. 5) He named the *agents* of the new birth. Nevertheless, to be "born again" is to be "born of water and of the Spirit."

And now, to go further, I shall ask you a plain, common-sense question. *Does the natural birth give an individual one grain of assurance that he will enter the kingdom of God?* OF COURSE NOT! Again, is not the natural birth as much a requisite for going to hell as it is for going to heaven? Is it not just as necessary in order to live for the devil as it is to live for God? In other words, one's natural birth has to do with the fact of his physical existence but it is far from aiding a person as a spiritual requisite for seeing the kingdom of God. Jesus, I believe, was speaking of the spiritual requisite (new birth) for entering the kingdom of God in terms of the *agents* (water and Spirit) of that requisite.

In the third place, Jesus was not talking to an unborn generation but to a person whose natural, fleshly birth had already occurred. Nicodemus was a man, already born the first time, yet it was necessary that he be born of both the water and the Spirit to see the kingdom. The very wording itself implies this. "Except a MAN be born of *water* and of the *Spirit*, he cannot enter the kingdom of God," V. 5. It appears to me that Christ was telling a grown man the spiritual requirement for seeing the kingdom, each part thereof being as applicable as any other part. Among all the absurdities of which Christ has been accused, the idea of His telling a *man* who was already "born of the flesh" that, in order to enter the kingdom, he be "born of the flesh" certainly deserves, in my opinion, a blue ribbon for being ridiculous. There is more logic to be seen on this point in the "water-baptism" theory than in the theory of "natural birth."

SUBJUNCTIVE MOOD

In grammar there is a verb form expressing condition, hypothesis or contingency. This is known as the "subjunctive mood." It always suggests something that *may* happen, something which *might* come to pass. As to it actually happening, however, depends entirely upon certain conditions.

Now there can be no question about the contingency of one's entrance into the kingdom of God. *It is conditional.* "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." That is, a man cannot enter the kingdom unless he is born again, or, in other words, unless he is born of water and of the Spirit. Both the water and Spirit are *agents* in the new birth.

In both verses (V. 3 and V. 5) where Christ states the requirement for seeing the kingdom, the "subjunctive mood" is employed. This verb form is seen with reference to the infinitive "to be." Below I have given the conjugation of the infinitive "to be" in subjunctive mood.

SINGULAR

I be
You be
He be

PLURAL

We be
You be
They be

Now keep in mind that "subjunctive mood" implies something which has not yet happened but is possible to occur with this understanding let us read again verses three and five.

V. 3. "Verily, verily, I say unto thee, Except a MAN (he) BE *born again*, he cannot see the kingdom of God." All right, we agree that Nicodemus had not yet been born again, do we not? But we also believe that such was possible, do we not? If so, then we accept in this instance the mood and its implications; that is, although it could happen, up to that time it had not.

Now let's go immediately to the fifth verse where the same rule is evident. "Verily, verily, I say unto thee, Except a MAN (he) BE *born of water and of the Spirit*, he cannot enter the kingdom of God." The phrases "of water" and "of the Spirit" both modify the verb "BE BORN" and the effect of the subjunctive is implied in both alike. That is, Nicodemus had not been born of the *Spirit* (to this everyone agrees), neither had he been born of *water* (why don't we agree to this also?). The same implications remain for both phrases, inasmuch as *both* are implied as being possible, but *neither* is considered as having already

happened.

Well, there is only one conclusion to be drawn from the above, that is, up to the time Nicodemus met Christ *he had not been born of water or of the Spirit*. But you will admit that he had already been born of the flesh, will you not? *Then, being born of the "flesh" is not the same as being born of "water."*

THE "TWO-IN-ONE" CRITICISM

Some raise the objection that my position necessitates *two* spiritual births instead of one; that is, being born of "water" would be one spiritual birth, while being born of the Spirit would be another spiritual birth. Consequently, the view I hold would destroy the concept of a single spiritual birth.

Just a minute, friend; I have not given you the least ground on which to make such a statement. Being born of water and of the Spirit does not at all imply TWO SEPARATE BIRTHS of any sort, but rather TWO AGENTS IN ONE BIRTH.

And why should that be so hard to accept? Have you overlooked the fact that there were TWO AGENTS IN YOUR NATURAL BIRTH? Why should it be unreasonable to believe that more than one agent could be responsible for your spiritual birth? You admit that both your father and mother were agents in your natural birth, but surely you don't argue that the two agents made two births. Neither does it follow that the two agents in your spiritual birth necessitates two separate births of a spiritual nature. I admit only one spiritual birth, but *I believe there is more than one agent in that birth*. This latter clause I guarantee to prove in the next article of this series. All I ask you to do is to give me time and to read with an open mind what I have to say.

VERSE SIX

Those who believe that the word "water" refers to the "flesh" depend on John 3:6 to prove their point. If, however, we can understand *why* Jesus said this verse, there should be no further cause for difference of opinion on the "negative side." (By "negative side" I mean "what the water is *not*." Next week's article deals with the "positive side" of the question or "what the water *is*.")

V. 6. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Jesus did not speak the words of verse 6 as a matter of explaining what
(Continued on page 14)



Foreign Missions

This page edited by Rev. M. P. Cross, Executive Mission Secretary.

Belize, British Honduras
May 6, 1944

Greetings from British Honduras:

We left Hamilton, Ohio, February 9, and arrived in Mexico City February 14. On that trip, after crossing the border, if one has any feelings for humanity, one will see many sights that will cause a choking to come up in one's throat. We saw many people living such as I never dreamed anyone on the face of this earth ever lived. I have heard many stories how some folk live, but you have to see it to get the full meaning of it. We saw large families living in small "adobys," some in dugouts, others in small grass shacks—no furniture at all; they cook outside on an open fire, and some even build the fire inside. They usually have two goats and two or three dogs and a few chickens running in and out and a pig tied by a rope close to the door. All the trains are met along the way by the natives selling food, and the odor from some of it is terrible. They carry it in baskets on their heads. We spent one week in Mexico City waiting to get our visa to Guatemala. While there we visited the Church of God and had our first experience of talking to a large audience through an interpreter, and I tell you right here, I don't like that kind of business. Brother Ruesga, the pastor, was very nice to us.

Mexico City is the largest and most unusual city we have ever been in, not in population, but in street traffic. One can hardly get through the streets at any time of the day or night, walking or in a car, and one can never get a seat on a bus or street-car. We left Mexico City early one morning for Vera Cruz. We went through some of the most beautiful tropical country that day we have ever seen and arrived in Vera Cruz at about 11 p.m. The Archers met us, as we had to change trains there. We spent two days with them. They drove us around the town and we visited some other missionaries. There was a fiesta going on there in the streets day and night; it was a sight to see. We left there one morning on a narrow gauge train and

travelled two days and a night, and that was a trip we shall never forget. Oh, it was so hot and dusty, and no water to drink. People got on the train with their dogs and chickens and turkeys and ducks, or anything they might want to take along. We arrived in Tapachula late the second night and went to a hotel, and what a time we had trying to get a room! The clerk did not speak English and we did not speak Spanish. Signs and wonders did not work in this case, so we had to find an interpreter. After inquiring about crossing the border to Guatemala, it seemed like that was the end of the way for a while, for there was a fiesta in progress in Iutla, the border town. We were advised not to go there as the devil has complete control at a time of this kind, and we would not be able to get a hotel room, so we took a plane from there to Guatemala City. Brother and Sister Hoggatt met us there.

Guatemala City is a very nice city, with a fine climate. The Hoggatts live out in a small town called Escuintla; they have a church and a Bible School there. The church conference was so near at hand they insisted that we stay for the conference, which was to be held March 9-12. Brother and Sister Syverson came up from El Salvador and seven of us headed out for the conference in a club coupe about 100 miles over the largest and most beautiful mountains we have ever seen. It was all that a new '42 Ford could do to climb them. We went in the car as far as there was a road and then we started out on little mules. We rode these little mules six miles and about 10:30 p.m. we reached the top of the mountain where the conference was in full force. We could hear them singing and shouting before we got there. There were about 800 there the first night. My, what a time we did have! They said it was the best conference they have ever had. It was a sight we shall never forget, the way those Indian women did shout and dance with their babies tied on their backs! Over one thousand attended. Fifteen were saved and about

the same number received the Holy Spirit. The people in America don't know anything about sacrificing—there were hundreds of people who walked over fifty miles, and one young man walked one hundred fifty miles, and how the Lord did bless him! There were six of us missionaries and we all slept and ate in one small room. We had to take our bedding with us and slept on beds without any springs or mattresses. If I have ever seen anyone who has sacrificed their whole life for God and lost souls, it is Brother and Sister Furman. We were up there three days and four nights without any water to drink. The water they had to cook with was a sight to look at and they advised us not to drink it. When we got to water we were like a camel that had just come in off the desert. To look at those Indian women—how dirty they were—and to get one smell of them, you just were not hungry, as they did all of our cooking. Sister Litton was sick most all the time we were up there. She went twenty-four hours without water or food. Poor Brother Hoggatt just ate bread and drank tea most all the time. There were sights and experiences one wouldn't be able to write about. We got some wonderful pictures of it all. The service went all day long and far into the night and at about 4:00 a.m. they would begin to pray and shout. Many of them slept out on the ground all night, and all of them slept on the floor.

We went home with the Furmans. They lived in a very pretty little town way up in the mountains, called Quetzaltenango. We enjoyed a short visit with them, then back down the mountain to Brother Hoggatt's place, then we went home with Brother and Sister Syverson to El Salvador. We enjoyed a ten-day stay with them and visited some of the churches there. We went to the market several times with Sister Syverson, and what a market! We actually had to hold our noses as we walked down Market Street, and poor Sister Syverson would have to go through this market every day to try

(Continued on page 14)

TESTIMONIES

God Will Answer

MULGA, Ala.—Dear Saints of God, I am glad to sound a note of praise for my blessed Savior, for His goodness and mercy, also for the healing of my body when it looked like a hopeless case for me. I am glad that in these dark days of trouble when the enemy is working so hard to discourage us, we can still call on God and He will answer us. I humbly ask an interest in your prayers.—Marvin Weems.

Jesus' Power Is Sufficient

WINIFRED, Ala.—I am glad to witness for Jesus; glad for what He means to me. I am saved, sanctified and baptized with the Holy Ghost with the evidence of speaking in other tongues. I received the baptism at the Assembly. I have trials and temptations; old Satan is after me on every hand, but Jesus' power is sufficient to keep us under His mighty hand. I have something to tell all of God's people—just what He has done for me. I suffered death and a miraculous healing came about. Brother Ivan Gilbert prayed for me and God healed me of bad smothering spells. God's power is real. Praise God. This is joy unspeakable and full of glory. Blessed be God.

Pray for my precious boy who is in Service, that God will bring him back home safely. I also have an unspoken request; God knows all about it. Jesus said where two or three are gathered together in His name there He would be in the midst.—Mrs. Lillie Atchley, Rt. 3.

We Can Get Our Prayers Through

BARTOW, Fla.—Greetings in Jesus' name. I am alone this beautiful day God has blessed us with. I was just thinking on the goodness of God, what I could do to pay Him for His many blessings to me. I love the Lord and His Church, of which I am a member.

Some time last August I fell and sprained my ankle and hurt my side. For two weeks I couldn't get a deep breath. I surely was in a bad condition but I thank God there are people who can get a prayer through to God. God touched my body and the sweet presence of God was so real to us all. Four weeks later I was taken with acute indigestion. I was surely near death's door. My husband and I were alone. He could not leave me and I

could not go with him, so as soon as I could tell him to pray God touched my body again. Brother J. J. Dees, pastor at Bartow, came out to see me. He prayed and spoke such encouraging words. We love Brother Dees and family. He was my pastor once before in Wauchula.

I surely thank God for what He is to me and my home and for the way He blesses and supplies our needs. I want to do God's will. I want to obey Him, work for Him, trust and be ready when He comes or calls for me. Pray for me and my unsaved loved ones.—Mrs. Edna Mae Burnett, Rt. 2, Box 149-B.

He Touched My Body

DETROIT, Mich.—Dear Evangel Readers, greetings in the name of Jesus. I can still report victory. Bless His name. I am working in a war plant in Detroit, Michigan. The other night at work the thought came to me in St. Matt. 24:41, "Two women shall be grinding at the mill; the one shall be taken and the other left." It looks like the time now, when women work in mills, two at a machine.

The other night as I was working I took sick and I thought I was going to have to go home but I just began to call on the Lord for help. Thank God, He touched my body. It is so wonderful that we can trust Him. Pray for me that I will still trust Him in everything. Pray that I will get closer to Him.—Bessie Sneed, 5660 Warren, W.

Healed Right Then

WOODRUFF, S. C.—I thank the Lord for His wonderful love and mercy to me. I praise Him for healing me recently. I was so sick I couldn't go to church; I had to go to bed. I began to pray and something said to me, Call for the elders of the church and let them do according to James 5:14. Oh glory, glory. I sent word to Brother Madden, our good pastor, that I was sick and wanted them to come and pray for me, so he and his good wife and some of the other good brothers and sisters came and prayed for me. The Lord healed me then and there, praise His wonderful name. He brought me out of that bed right then. I went to church that night and I have been feeling fine ever since.

We had our Willing Workers' meet-

ing Thursday afternoon and the Lord surely met with us in a wonderful way. Yes, Switzer has an L. W. W. B. and we surely are working and praying, under the leadership of Sister Almalee Madden, and the Lord blesses us every time we meet. Brothers and sisters, please pray for us here at Switzer. Pray that the Lord will give us a good revival. Pray for me that I may be a light to the lost, to lead them to the Lord, and pray for my home that it will be a home of prayer.—Mrs. Pollie Jennings.

Small Band But Yielded to God

ADAIRSVILLE, Ga.—I thank and praise God for what He is to me. I am still saved, sanctified and filled with the Holy Ghost. I truly thank the Lord for the good service we had at Towes Chapel Sunday, March 26. God surely blessed our souls. Glory waves swept the whole house.

There is a little band of saints here who believe in letting God have His way. Pray for me and my loved ones that are in sin.—G. W. Fowler, Rt. 2.

Gratitude

MUNISING, Mich.—Dear Evangel Readers, as I do not have the privilege of attending church, for there isn't a Church of God here, I want to express my gratitude to the Lord for hearing and answering prayer. Bless His dear name.

About six months ago I sent a request in for the saints to pray for God to heal my little boy of a cyst growing in the corner of his eye. It has been gradually disappearing ever since, praise God, and it makes one feel good to know that God still has people who will pray for our requests.

There isn't anyone here where I live who believes in Church of God doctrine. Nearly all are Catholic. I do want to live a holy life and try to win someone for God.

To the readers who know me, earnestly pray that I will be faithful and that the Lord will completely heal me for His glory, also save my family.—Mrs. Carl Wilson, Box 346.

Revival

HALLSBORO, N. C.—We had a two weeks' meeting held by Elder Berry and Elder Kelly. Four were sanctified. We had a wonderful time in the meeting. Pray for our pastor, Rev. Ham. Pray for us to grow stronger in the grace of God.—Mrs. Sallie Baldwin, Rt. 1, Box 7.

Reports from the Field

REPORT FROM JAMAICA

It is with a very happy heart I am sending greetings to my brethren and sisters in the Lord scattered over the whole world in the blessed name of Jesus, **THE MIGHTY PRINCE OF PEACE!** I am sure our hearts will be made glad when, at His command, the nations shall know war no more and those whose boys are giving their life's blood in this terrible struggle to preserve a transient peace on this sin-cursed earth, for the human family, and those who have been separated from loved ones, whose departure caused grief and bereavement, shall reappear and be united in that peaceful land where Jesus the King immortal reigns. Oh! praise God, we have hopes that there will be abiding peace.

BISHOP CROSS IN JAMAICA

As a member and minister of the mighty Church of God in "Jamaica," one of your foreign fields, I want to express through this medium, even though in mild form as words are inadequate to fully describe, our unbounded joy in welcoming our beloved and highly esteemed Bishop M. P. Cross, Executive Secretary, to Jamaica, March 22. Our precious overseer, Bishop F. J. Thibodeau, and every one were expecting this very important official as early as September, 1943, but were disappointed in not seeing him. Nevertheless, we prayed and trusted, and, thank God, in His time Bishop Cross came and I am so happy to say his coming brought happiness to the entire ministry, who with few exceptions met in Kingston, capital of Jamaica, at the headquarter's church, to join in the welcome arranged and extended to Brother Cross. Bishop Cross' instructions, reports, and addresses, with his attractive smiles, were a source of great inspiration to the entire ministry. And last, but far from being least of the happy ones, were our overseer of Jamaica, Bishop Thibodeau, and wife, whom we feel were sent here not only by the Mission Board, but by God to lead the work on this Island.

Truly we feel that any mention or report of the work in Jamaica or history of the work here since June, 1943, without the names of Bishop F. J. Thibodeau and wife, would not be only incomplete but would not be representing the Church of God in Jamaica.

Never have these eyes of mine witnessed a harder, more untiring, sacrificial worker; never have I seen church work grow and on so sure a foundation as I have seen it grow under the leadership of Overseer Thibodeau, with the assistance of our dearly beloved and esteemed Sister Thibodeau. May God ever bless them is the prayer of everyone. Bishop Thibodeau has traveled everywhere the Church of God is to be found in Jamaica, and preached in unfinished buildings, most of the time under thatched roofs commonly called here "thrash minnies," and sometimes on the streets, with Sister Thibodeau at his side. Truly the humble and G-R-E-A-T desire shown by the overseer and wife to win souls in Jamaica has been a source of inspiration to the ministry and has wielded a magnetic influence over high and low, rich and poor. In a short word, the overseer is in contact with every class in Jamaica. He is highly respected by high government officials. What a blessing when a government can respect your church officials and Church. But when one works like Rev. Thibodeau, what else could be expected?

The writer and his wife had the honor of accompanying the overseer on a wedding trip in Westmoreland and Hanover, with Elder Kates from Kingston and Elder Ezekiel Tennent from St. Cathrine, that the writer calls "The Overseer's Historical May Trip." On this trip seven couples were married. The prayers of the overseer and the sacredness felt in the entire proceeding brought conviction, tears to many eyes, and conversion to many. After the weddings at the different places, the only five parties who were married and not saved before, found the Lord the same day. You would have had to be present to realize what I am saying. Although I don't think the overseer knows the exact figures, including these many converts on this wedding trip, over three thousand souls have been brought to the Lord in less than a year. Praise God forevermore! Truly we feel that Overseer Thibodeau is a fitting successor to our ex-overseer, our smiling Bishop J. B. Camp, whose work in Jamaica can't and will never be forgotten. How much we love Brother Camp and his dear family, of whom we talk and pray very often. Bishop Cross, we

are praying that you will come back to see us again soon. The entire ministry in Jamaica love you. Amen.—H. T. Gentles, Westmoreland, Jamaica.

Beulah, N. Dak., District Convention

The Beulah, North Dakota, district convention convened June 2-4. Our state overseer was unable to be with us, so Brother E. E. Coleman, the local pastor, was in charge. The presence of God was felt from the very beginning. The weather was very unfavorable, but the attendance was good.

Brother and Sister Brostrum, of Mercer, N. Dak., were present on Saturday. Their music and singing was a blessing, and their sermons were enjoyed by all.

Brother Coleman delivered all the Sunday sermons. He preached on Missions Sunday afternoon, and an offering was received, which amounted to \$108. The orphanage offering was \$20.27.

Brother Coleman is conducting a revival now. God is blessing in a great way. The altar is full every night.

Pray for our work here.—Mrs. Dorothy Branam, convention clerk.

Arkansas State Convention Convened June 9-11

Yes, the state convention of Arkansas is now in history, but my, what a blessed time it was for those who were privileged to attend.

At first we were somewhat disappointed when we did not see Brother Walker, our General Overseer, there, as had previously been announced, but we soon learned that due to illness he had arranged for Brother U. D. Tidwell to be with us. Well, our disappointment was mended the first message we heard him deliver. Surely God was in this. The presence of the Lord filled the house from the first service and it seemed the tide of glory and praise rose higher and higher until the last amen. In the opening service on Friday evening there was a number of special songs by the different quartets and trios, which were enjoyed by all. Then came time for the message of the evening which was delivered by our well beloved and highly esteemed state overseer, Rev. A. L. Burroughs.

Saturday morning came with Bible study, which proved a blessing to us. The radio program by remote control from the church at Marked Tree, where we were, followed. The wonder-

ful songs and a message by Brother Tidwell went out over the air and also into our hearts. After the program Brother Tidwell spoke to us again. What a message! The shouts of high praise to God filled the whole house. God was really with us in a great way. Saturday afternoon was given to the district pastors who came with splendid reports from churches of the nice work they have done this year. The attendance kept growing until by the Saturday evening service time the house, and church grounds were filled to capacity. The Saturday evening program was well filled. First, the Y. P. E. gave us a nice program of an hour under the direction of our state superintendent, Rev. Doyle J. Walters, who has done a good work in the State this year. Then a very splendid talk was made in behalf of our Bible Training School by Brother Mauldin Ray.

After a very good special song by the girls' trio composed of Mrs. Morrison, Mrs. Smith, and Mrs. May, a place was given for the good people to respond to the orphanage, which was really a nice response of \$126.61. Then to fill the evening, came Brother Tidwell's message which really brought heaven down to us. May God bless Brother Tidwell, and again may we have the privilege of having him with us.

Several nice talks were given by the ministers on Sunday morning concerning Sunday School. Then to bring the convention to a close was Brother Tidwell's final message and mission offering. God was with us throughout the entire time, for which we praise and glorify His worthy name. With the last "amen" all returned to their homes and fields of labor to await the coming General Assembly and also the coming of our Lord.—O. L. May, convention clerk.

New Mexico State Convention

The New Mexico state convention of 1944 marks another milestone for the Church of God in this territory, but the outstanding and unusual services of this convention made us feel that better days are ahead for the work in this field.

Services started on Monday night, May 29, with a good service and attendance and continued improving throughout the week and Saturday and Sunday crowned the entire convention with great crowds and grand services.

The powerful messages and untiring

services of our Brother Earl P. Paulk, Second Assistant General Overseer, were a great factor in the success of this meeting. I have heard Brother Paulk preach to thousands but have never heard him do any better preaching than while he was here. Every one certainly enjoyed the good messages. In fact, every preacher was right on his tiptoes in his preaching and each sermon was constructive to the listeners. Among our visiting ministers were Brothers L. C. Pennington, of Oklahoma; E. M. Smith, R. T. Rainwater, and Brother Franks, of Texas; H. E. Ramsey, of Arizona, who also was the former state overseer, and about 100 per cent of the ministerial staff of the State.

Each department of the Church shows an encouraging increase over the State. The L.W.W.B., under the supervision of Mrs. V. B. Rains, made the greatest showing. They certainly have carried their part of the work on in a pleasing way.

The Y.P.E. and Sunday School, with the help of Brother E. L. Murphy, is doing fine. Brother Murphy has been working in this capacity for a short time but has been a blessing to the work.

The Evangel and Lighted Pathway have more than doubled that of last year. Of course, all this work comes under the able leadership of the good pastors and their assistance (the evangelists), and we credit them with the success of the work in general.

The new Spanish work which united with the Church of God a short time back is doing fine and they had some interesting reports of their work.

Sister D. H. Fuller is doing a noble work at Clovis, that will stand for years to come as a reminder of her efforts. The building is under way and we trust we can soon start services in it.

The orphanage work has not been forgotten in this state. The convention offering was \$218.65, which was a little more than five times the amount of last year.

The offering for the mission cause was \$627.86, which almost doubled the amount of last year. Besides the nice increase in the offering, there were four saved while the offering was being received, and one of them has felt the call to work in mission fields. Such a blessed service!

Many other things could be said about this spiritual feast and the work that is going on in this territory, but we have given you just a few sketches

of the high lights concerning the work, to help you to understand in part the progress of the Church of God in New Mexico.—V. B. Rains, state overseer.

The Lord Is in Every Service

TAMPA, Fla.—I praise the Lord for what I feel in my soul. I thank Him for the good service we had Sunday at the church in Lacombee, Fla. Truly the presence of the Lord is in every service. Sometimes the preacher does not get to preach. I do thank the Lord for our good pastor and his wife, Brother and Sister Whitener. They are humble servants of God. We have a good Sunday School. Thank the Lord.

I feel more like going on with Him than ever before. Dear ones, we are living in a time when men are more lovers of pleasure than of God. Truly I find joy in serving my blessed Savior more each day, and by His help I mean to go through.

I requested prayer about three months ago through the Evangel for my daughter. The doctor said she would have to be operated on, but thank the Lord, He has healed her. Dear ones, we have so much to praise Him for. It is joy unspeakable and full of glory. The half can never be told.

I have two brothers in Service somewhere, and my prayer is that if it is His will they will be brought back home safely and will see the need of the Lord before it is too late. I get many good blessings reading the good Church of God Evangel, the State News, and the Lighted Pathway, and listening to the broadcasts over the radio. I desire the prayers of every one, that my husband and children will realize the need of the Lord before it is too late.—Mrs. W. S. Weatherford, 2006 Stuart St., Tampa 5, Fla.

We Are Gaining Ground

MT. MORIAH, Ohio—I truly thank God for the little church at Mt. Moriah. It is gaining ground. We have a membership of thirteen and had seventy-three in Sunday School last Sunday. Our Y. P. E. is also gaining. We had a revival in March, which which closed with four saved and two sanctified, and we have been having powerful services since then. One girl was saved, sanctified, filled with the Holy Ghost and her eyes healed in our cottage prayer meeting. Pray for us that we will continue to gain in God's Spirit and work.—A member, Rt. 2, Racine, Ohio.

THE MINISTRY GIFTS OF CHRIST

(Continued from page 5)

tors, and the secret lies in the fact that they are out of their calling. Other evangelists have made serious mistakes in evangelistic efforts, caused by trying to preach to the church instead of lost sinners. An evangelist who is filled with love and has a compassion for souls, need not labor long without the melting down of the church in prayer and evangelistic effort if he abides within his calling.

EVANGELISTS NEEDED

4. The Church is in constant need of such men filled with zeal and spiritual power, who are capable of pushing the conquest for souls into new fields and the neglected avenues of the Church. Many pastors have depreciated the value of the evangelist by pointing to emotionalism and to abnormalities because the results of evangelistic campaigns are not permanent. The results of evangelistic efforts as to a lasting effect must depend on the pastor to properly care for those whom the evangelist has won for Christ.

HIS EQUIPMENT

5. His equipment for such work ever lies in the fact of his yieldedness to Christ. His ability for soul winning lies especially within the fact that he is given by Christ and so used for the purpose of reconciling men unto God. His isn't a theological message, bearing deeper and more weighty arguments of the mysteries of God, but one of simplicity, unctionized by the presence of the Holy Spirit. God calls men to do certain work, those whom He calls equally qualify for such work if He may be permitted to lead them.

A SCRIPTURAL MODEL

6. Perhaps Philip is the most outstanding character mentioned in the scriptures as an evangelist. Originally he was chosen of the church as a deacon, Acts 6:5, however, the Divine hand led him out into a broader and more useful field of evangelism. In Acts 8:5 he is found in Samaria winning a whole city for Christ. His ministry is one of outstanding success: 1. from the standpoint of winning souls for Christ; 2. in that "miracles" were performed, and "many taken with palsies, and that were lame, were healed"; 3. authority to deal with "unclean spirits" was in manifestation. Things that so often hinder soul winning were defeated before a man whom Christ had endowed for evangelist. Next he is found seeking to win a single convert in the desert, later

baptizing him right on the spot. Judging from his success and the way and manner in which he magnified the office of the evangelist, he has fully merited the title of evangelist for himself. Acts 21:8.

DO THE WORK OF AN EVANGELIST

7. Some pastors who aren't kept busy doing pastoral work, should seek to keep the flame of evangelism astir instead of idling away valuable time. Such was Paul's admonition to Timothy. 2 Tim. 4:5. Gifts and graces given for specific purposes must be used, renewed and rekindled or a beautiful vessel may lose comparative usefulness along various lines.

THE AGENTS OF THE NEW BIRTH

(Continued from page 9)

He meant by the word "water." He said them simply as a contrast between His own idea and that of Nicodemus. This ruler of the Jews could understand no birth beyond the natural, therefore Jesus said in so many words, "Now, what you are talking about, Nicodemus, is the fleshly birth, but that is not what I am saying. I am speaking of a birth that is spiritual." Or, as the scripture puts it, "That which is born of the flesh is flesh (Nicodemus' idea); and that which is born of the Spirit is spirit (Jesus' idea)."

You see, the thought content of verse 6 does not follow from verse 5, but from verse 4. Likewise, verse 5 does not follow from verse 4, but from verse 3. In other words, Jesus says verse 5 as a fuller explanation of what He said in verse 3, while He says verse 6 because of the question asked by Nicodemus in verse 4. If you will check these verses with the order I have given, I believe you will find the thought relationship to be as suggested.

CONCLUSION

In this article I have talked about what the water is *not*, but next week I shall tell you what I believe it *is*. At any rate, there is more than one agent in the new birth and that we will attempt to prove next week also. So long until that time.

CHRIST AND THE CHURCH

(Continued from page 3)

that would grieve the Spirit, so that He may more fully express the life of Christ to us. But, if to realize our ambitions we must grieve the Holy Ghost, then I would suggest that it would pay us to do those things which represent our true conviction even though some

ambition must be set aside.

THE CHURCH THE LIGHT OF MEN

Read the text, "In him was life, and the life was the light of man," yea, and even to the Church of God it is the life of Christ; and when He is within, from it shall shine a light unto men, from it shall shine the glorious light which tells men that God is not a God afar off, but a God at hand.

This is a day of great darkness, and I am frank to tell you that unbelief, indifference, worldliness, all of which are related to sin, are casting their shadows across the threshold of the Church of God. The only way for us to be relieved of the hauntings and embarrassment of these shadows is to make such adjustments as will enable us to do as did the Church in early history.

In Acts 2:42, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles." In other words, let us have the apostles' doctrine and fellowship, and the Man who sent them forth gave of His doctrine, imparted His life, will be pleased to express Himself through His Church again. Let us settle it in our minds and purpose it in our hearts that by living the right kind of life we will grow in favor with God and with honest-hearted men, and will provide the benighted and lost world a light whereby they can see their way to God, to peace and happiness.

MISSION PAGE

(Continued from page 10)

to select something to eat. You that are having such a time with your rationing books, you ought to come and go shopping with her some day. They live in the capital City, San Salvador (other places are much worse).

Then we started out on the last lap of our trip to the eastern slopes of Central America. You will find British Honduras some 240 miles in length by 57 miles wide, with a population of 50,000. Mahogany, chicle, coconuts, sugar, and grapefruit form its principal source of revenue; governed under British rule, on Crown Colony system, with government headquarters at Belize. We traveled two days on a small narrow gauge train, then on a small boat two nights and a day, to reach Belize. It is a very pretty little city to see coming into the harbour, with all of its roofs painted red. It is

a city of 20,000 population. We arrived here March 31. It is awfully hot most of the time as some parts of the city are below sea level. The mosquitoes are bad. The largest percent of the population are colored. They are a very friendly people and very nice to us. Wages are quite cheap and food stuffs very high. There isn't any fresh milk at all, no fresh vegetables, and very little fruit. Water is extremely scarce now and hundreds of people are carrying water for blocks. I wish someone would please send me a head of lettuce and a stalk of celery. Ha! Ha!

To find a house furnished is impossible, but we finally found two small rooms and then began to try to furnish them, and what a time we had! We couldn't find anything for a kitchen—new or used. Finally, a man made a stove for us and this same man found two small worn and bruised stew pans and he patched them and sold them to us for 75 cents each. All the frying pan I have is just enough to fry one egg in. At the present time we are preaching at the Baptist church two nights a week, while we are trying to secure a building to get a Church of God work established here. The people are hungry for the gospel. We are hoping and praying God will give us a building soon.

We hope you will not forget to pray for us.

Fred and Lucille Litton,
P. O. Box 201,
Belize, British Honduras.

(Note: The Baptists have given the building, all furnished, over to them for \$8.00 a month. They have a twelve months' lease.—Mission Secretary.)

OBITUARIES

HARDIN

Brother P. L. Hardin, a member of the Church of God for many years and a faithful Christian, was injured in a rock fall in the coal mines, resulting in his death on June 11, 1944; age sixty-three years. His godly, patient Christian life will stand as a memorial to the Adamsville, Ala., church.—His pastor, W. E. Hodo.

PARKS

Mrs. Vanie Cheatan Parks, a faithful member of the Church of God, departed this life to be with Jesus March 6, 1944.—Mrs. Rebecca Kay, Rt. 2, Belton, S. C.

JULY 15, 1944

WHITTEN

George Oneal, eleven-month-old son of Cpl. and Mrs. George E. Whitten, of Camp Kohler, Calif., went to be with Jesus June 18, 1944.

HAMILTON

My dear brother-in-law, J. M. Hamilton, a faithful member of the Church of God, went to be with Jesus June 4, 1944; age seventy-one years.—Elsie Hamilton, Camp Dix, Ky.

MERRITT

Mathew Merritt was born May 10, 1861 and died June 11, 1944; age eighty-three years and one month. He was a member of the Church of God at Ferndale, Fla.—Mrs. Carrie Merritt, Ferndale, Fla.

REQUESTS FOR PRAYER

(Continued from page 2)

God to heal me; my husband and children; unspoken request.—Mrs. Lillie Williams, Florida State Hospital, Chattahoochee, Fla.

My husband to be healed of ulcers of the stomach and other troubles; me; my son in the Army.—Mrs. C. W. Greener, Marion, Va.

A Note of Thanks

I wish to express my heartfelt thanks to all of my sisters and brothers in the Church of God for all of your earnest prayers that have followed me in my ministry. Through and by them God has wonderfully blessed my work here in Mosinee, Wisc. The property has now been turned over to the Church of God. One minister, one exhorter and one deacon have been set forth, besides other wonderful things that have taken place.—Bertha G. Shideler, evangelist.

Victory in Revival

DAYTON, Tenn.—Dear Evangel Readers, we are glad to report victory through our Lord Jesus Christ. We praise Him for His goodness to us here at Dayton, Tenn. We have just closed one of the most successful revivals that have been here in years. Brother Maness, of Soddy, Tenn., was in charge. He did some wonderful preaching and the power of God fell in the old time way. Nineteen were saved, nine sanctified, seven filled with the Holy Ghost, and seven added to the church. We thank God for His love. Pray for us.—Edd Whitfield, clerk.

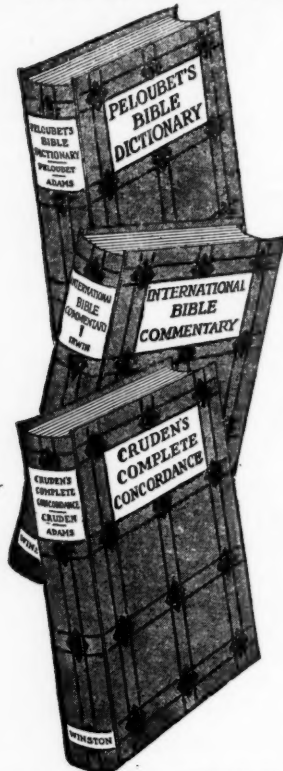
CHURCH IN MACON, GEORGIA, PROSPERING



The church in Macon, Georgia, takes the lead in Sunday School for the month of May. The average attendance of this church in Sunday School was 75 a year ago; in the month of May it was 303. Sunday evening attendance has doubled. The indebtedness last General Assembly on the property was \$5,000; \$3,800 of this has been paid, with \$1,200 worth of repairs. Our work is growing and we are having wonderful services. We owe a balance of only \$1,300, which we expect to lift before the Assembly.

In our home-coming Sunday, May 21, there were 400 in attendance in Sunday School, and for the day we raised over \$2,000 on our indebtedness.—H. L. Whittington, pastor.

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